

12

Vatthûpama Sutta

The Discourse on the Parable of the Cloth | M 7

Theme: We are purified internally by the mind

Translated by Piya Tan ©2003

1 The Sutta and its title

1.1 THE SUTTA TITLE

1.1.1 The Vatthûpama Sutta (M 7) records the brahmin Sundarika Bhāra,dvāja’s meeting with the Buddha at Jeta,vana. This discourse has two main parts: in the first, the Buddha instructs on the nature of self-purity, and in the second, he addresses Sundarika Bhāra,dvāja on the latter’s view on external purification. Evidently, Sundarika is present (“sitting not far from the Blessed One”) throughout the whole discourse addressed to the monks, and when he questions the Buddha in the second half of the discourse, the Buddha answers him.

1.1.2 The second half of the Vatthûpama Sutta is about the Buddha’s teaching Sundarika Bhāra,dvāja and his awakening as an arhat. Sundarika presents us with an identity problem because the Sutta Nīpāta, too, has a description of his awakening as an arhat, that is, in **the (Pūraḷāsa) Sundarika Bhāra,dvāja Sutta** (Sn 3.4/79 f, 86).¹ It is likely, however, that the two discourses are about two different Bhāra,dvājas, so that their accounts are separately recorded by the Khuddaka Reciters (or those who compiled the Sutta Nīpāta) and by the Majjhima Reciters.

1.1.3 It is possible that the “Sundarika Bhāradvāja” of **the Vatthûpama Sutta**—we shall call him Sundarika I—is a different person from his namesake, Sundarika II of the Sutta Nīpāta. Sundarika I (Vatthûpama Sutta) is given his epithet on account of his habit of “washing away evil deeds” in the river Sundarikā.² Sundarika II, on the other hand, is so called because of his habitually offering sacrifices by the river Sundarikā.³ It is of course possible that they are the one and same Bhāra,dvāja who have performed both the rituals. In either case, the import of those teachings remains the same.

1.2 THE SUTTA SUMMARY

1.2.1 The Vatthûpama Sutta has two connected parts: the parable of the cloth [§§1-18] and the conversion of Sundarika Bhāra,dvāja [§§19-22]. It opens with the Buddha giving a parable of a cloth to be dyed. A cloth that is stained or soiled would not be well dyed [§2]. Similarly, when the mind has certain impurities [§3], they need to be abandoned [§4], so that we can mentally progress [§5a].

1.2.2 The Buddha then gives a list of 15 mental impurities [§3]. The first twelve of them are practically identical with the 12 unwholesome states listed in **the Cūḷa Assa,pura Sutta** (M 70), and which should be given up by a true recluse.⁴ The longer list of the Vatthûpama Sutta is clearly for the benefit of the brahmin Sundarika Bhāradvāja who is nearby listening to the Buddha teaching the monks. In fact, when the Buddha has finished teaching, Bhāradvāja has a dialogue with the Buddha, as a result of which he converts and joins the order. In due course, he becomes an arhat. [§§19-22]

1.2.3 When all these mental impurities are removed, we gain wise faith in the 3 jewels [5.2-7]. Practising the recollections of the 3 jewels, which are inspiring meditations,⁵ we are inspired with spiritual joy (*veda*), which leads to gladness, to zest, to tranquility, happiness and then to concentration [§§8-11]. This is like a clean cloth that properly takes dye [§12].

1.2.4 The Buddha speaks on the cultivation of the 4 divine abodes [§13-16]. The idea here evidently is to reach some level of dhyana. The still and clear mind then can easily regard all formations as impermanent, suffering and non-self, so that in due course, arhathood is attained [§§17-18]. The first part of the discourse ends here.

¹ Comy calls it **Pūraḷāsa S** (SnA 400).

² MA 1:177.

³ SnA 401; S 1:167 & Comy.

⁴ M 40,3 @ SD 41.8.

⁵ See **Mental cultivation**, SD 15.

The reason for the Buddha's instruction on the divine abodes becomes obvious when we meet with the brahmin Sundarika Bhāra, dvāja, who is a believer in ritual purity [§19]. In response to Sundarika's comments, the Buddha utters five beautiful verses on inner purity [§§21]. Sundarika is convinced [§21], joins the order and in due course becomes an arhat [§22].

2 Parables

2.1 TYPES OF PARABLES. The title Vatthūpama Sutta translates as “the discourse on the parable of the cloth.” It is a parable-centred discourse, like many others. Parables and similes (a comparison or very succinctly stated parable) are very common and important in the Buddha's teachings. They not only add colour and interest to the teaching, but actually elucidate it.⁶

Unlike in Jainism, where a parable or comparison (*upama*) is considered a separate source of knowledge, the Buddhist texts only regard it as an aid to understanding.⁷ The early Pāli discourses often say, “This parable [simile] of mine has been made up for the sake of instructing” (*upamā kho me ayam, ... katā atthassa viññāpanāya*),⁸ or that “here, some wise people understand the meaning of what is said through my simile” (*upamāyam m' idh' ekacce [or p' idh' ekacce] viññū purisā bhāsitassa attham ājānanti*),⁹ in either case, followed by its explanation.

The Commentary to the Vatthūpama Sutta opens by stating that there are two kinds of parables, namely,

- (1) those based on individual disposition (*puggal' ajjhāsaya*), and
- (2) those that embellish the teaching (*desanā, vilāsa*).¹⁰

(MA 1:166; SA 2:306, 4:141; AA 4:118, 140; SA 2:306, 3:133; DhsA 179, 225; VbhA 37)

The Commentaries do not give any specific discourses as examples, because this duad describes the ways in which the Buddha teaches. Very often, the Buddha, firstly, teaches in response to the special needs of an individual (*puggal' ajjhāsaya*),¹¹ such as Yasa,¹² Aṅgulimāla,¹³ Vakkali,¹⁴ the youth Sigāla,¹⁵ and we can also include the group of five monks.¹⁶

Otherwise, the Buddha would teach *unprompted*, either addressing some matter that has arisen,¹⁷ inspired by a special event,¹⁸ reflecting on some doctrinal or disciplinary point,¹⁹ giving an “object” lesson (using

⁶ See further **Myth in Buddhism**, SD 36.1.

⁷ Buddhism regard only sensory perception (normal and paranormal) (Skt *pratyakṣa*) and inference (based on perception) (*anumāna*) as valid sources of knowledge. See: **Jayatileke** 1963: 167, 424, 431; **P Harvey**, “The approach to knowledge and truth in the Theravāda record of the discourses of the Buddha,” in Edelglass & Garfield (eds) 2009: 171-185; **R Hayes**, “Sensation, inference, and language: Dignāga's *Pramāṇasamuccaya*,” in Edelglass & Garfield (eds) 2009: 103-170.

⁸ **M 19.26/1:118**, **25.7/1:155**, **105.27/2:260**, **146.12/3:275**, **21/3:277**; **S 3.83/3:108 f**, **35.238/4:174 f**, **194**, **47.20/5:170**; It **4.1.10/114**; cf ThaA 3:36; J 1:394.

⁹ **D 23.9/2:324**, **13/2:330**, **17/2:334**, **19/2:337**, **21/2:339**, **23/2:342**, **25/347**, **27/2:348**, **29/2:349**; **M 24.13b/1:148**, **43.22/1:295**, **56.26/1:384**, **76.52/1:523** (cf **M 99.24/2:207**), **127.16/3:151**; **S 12.67/2:114**, **41.1/4:282**; **A 8.8.6/4:163**, **10.95.4/5:194**; **Soṇaka J**: “Listen, Arindama, I will give you a parable. Some wise men here understand the meaning by means of my parable” (*upamaṃ te karissāmi | taṃ suṇohi arindama | upamāya m' idh' ekacce | attham jānanti paṇḍitā* (J 529.24/5:255*).

¹⁰ Cf another division of teaching: for embellishing the teaching (*desanā, vilāsa*) and the accumulating of merit (*puññ'ussaya*) (AA 1:110; BA 17; NmA 1:183; NcA 68; PmA 1:212).

¹¹ DA 3:804; MA 1:158, 5:25; SA 2:262, 3:2, 6, 127, 133; A 5:50; PmA 1:194; DhsA 179, 227, 230, 237, 274; VbhA 120, 123.

¹² See Mv 1.7.1-14 = V 1:15-18; **The Great Commission**, SD 11.2.

¹³ See **Aṅgulimāla S** (M 86/2:97-105), SD 5.11.

¹⁴ See **Vakkali S** (S 22.87/3:119-124), SD 8.8.

¹⁵ See **Sigāl'ovāda S** (D 31/3:180-193.), SD 4.1.

¹⁶ See **Dhamma.cakka-p.pavattana S** (S 56.11/5:420-424), SD 1.1.

¹⁷ Eg **Aputtaka S 1** (S 3.19/1:89-91), SD 22.4.

¹⁸ Eg **Dāru-k,khandha S 1** (S 35.24/4:179-181, SD 28.5); **Pheṇa,piṇḍa S** (S 22.95/3:140-143), SD 17.12.

a parable or simile),²⁰ relating to a commonly known process or activity,²¹ or telling a story,²² that is, by way of embellishing a teaching (*desanā, vilāsa*).²³

2.2 THE PARABLE OF THE CLOTH. The “parable of the cloth “ (*vatthūpama*, that is, *vattha* + *upama*) takes centre-stage in the first half of the Vatthūpama Sutta. The Buddha says that, even as a soiled piece of cloth takes dyes badly, so in an impure mind, there is no real joy. He then lists the impurities of the mind and shows how they can be removed.

Sundarika Bhāradvāja, who is sitting nearby, invites the Buddha to wash in the Bāhukā, commonly considered holy. The Buddha then gives a list of places whose waters are considered holy, and declares that the real cleansing is the cleansing of the heart, that is, “To love all that lives, speak truth, slay not nor steal, no niggard be but dwell in faith.”

The topic of discussion there is spiritual purification. Sundarika asks the Buddha if he (the Buddha) has, for the benefit of auspicious purification, washed himself in the holy river Bāhukā before. The Buddha explains that rivers and water do not wash away our evil deeds (or sins), and famously declares

For the pure, it is always a holy day!
For the pure, it is always a precept day!
For the pure, whose deeds are pure,
his vow is always fulfilled.

Wash right here, brahmin!
Towards all being give safety.
If you speak no falsehood,
if you harm no life,

If you do not take the not-given,
Faithful, free from selfishness—
What need is there to go to Gayā?
Any well is Gayā to you!

(M 7,20/1:39; DA 1:139), SD 28.12

The Buddha exhorts the brahmin to “wash right here,” that is, the purity of our deeds (*suci, kamma*).²⁴ Sundarika is converted, joins the order, and becomes an arhat.

3 Sutta delivery

3.1 THE 4 WAYS OF SUTTA DELIVERIES. The Commentaries generally refer to the Vatthūpama Sutta as the **Vattha Sutta** (DA 1:50; MA 1:15, 3:37; AA 1:19; BA 64). However, it should be noted, too, that there is a separate Saṃyutta discourse called Vattha Sutta (S 46.4.5:70-72) which deals with the seven awakening factors. The Buddha gives the Vatthūpama Sutta, based on a parable of the cloth, for the sake of embellishing his teaching [2.1].

All the major Commentaries speak of the four ways of discourse (or sutta delivery) (*sutta nikkhepa*), that is,

- (1) according to self-disposition (*att’ajjhāsaya*), that is, on the Buddha or teacher’s own initiative;
- (2) according to the other-disposition (*par’ajjhāsaya*), that is, in response to the listener or audience;

¹⁹ Eg **Asīvisôpama S** (S 35.238/4:172-175), SD 28.1, on the 4 elements & 5 aggregates; **Cha, pāṇā S** (S 35.-247/4:198-201), SD 19.15, on mindfulness; **Khaluṅka S** (A 8.14/4:190-195), SD 7.9, on a matter of discipline.

²⁰ Eg **Amba, laṭṭhika Rāhul’ovāda S** (M 61/1:414-420), SD 3.10.

²¹ Eg **Paṃsu, dhovaka S** (A 3.100a/1:253-256), SD 19.11; **Udakūpama S** (A 7.15/4:11-13), SD 28.6.

²² Eg **Velāma S** (A 9.20/4:392-396), SD 16.6; **Āṇi S** (S 20.7/2:266 f), SD 11.13. See also SD 36.1 (1.10).

²³ DA 1:67; MA 1:51, 166, 2:110; AA 1:28, 72, 4:78, 83, 5:25; KhpA 79, 85; UA 59, 132, 333; ItA 1:56, 120, 2:192; ThaA 1:36, 194, 2:2; VbhA 132; DhsA 185; VbhA 37; VA 1:132, 136. On parables, see further **Myth in Buddhism**, SD 36.1(2-3).

²⁴ id; cf Dh 24; MA 1:179, where the phrase refers to the Buddha’s Teaching.

- (3) in response to a question (*pucchā,vasika*), that is, in answer to a question; and
 (4) on account of a matter arisen (*aṭṭh'uppattika*), that is, in response to an event.²⁵

3.1.1 Suttas based on self-disposition (*att'ajjhāsaya*). The Buddha has not only realized the Dharma (nature of true reality) in its totality, but also has the acumen through mind-reading to be able to know his audience's mental state and spiritual disposition. The Buddha is often said to have “the diverse distinctions in faculties” of an individual.²⁶ As such, he is able to give just the right teaching or meditation instruction to a person.

The term *att'ajjhāsaya*, however, refers to the Buddha's own inclination in giving a teaching, especially in the selection of the teaching that is given. The Dīgha Commentary says that this includes “discourses that “convey right striving”²⁷ or “discourses conveying the path of spiritual power, the spiritual faculties, the powers, the awakening-factors, and the path-factors.”²⁸ Such self-disposed discourses include the following:²⁹

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| • Ākankheyya Sutta | M 6/1:33-36 | the importance of moral virtue; |
| • Vattha [ie Vatthūpama] Sutta | M 7/1:36-40 | spiritual is self-effort here and now; |
| • Mahā Satipaṭṭhāna Sutta | D 22/2:290-315 | on the focuses on mindfulness; |
| • (Mahā) ³⁰ Saḷāyatana,vibhaṅga Sutta | M 137/3:215-222 | on the sixfold sense-base; |
| • Ariya Vaṁsa Sutta | A 4.28/2:27-29 | on the 4 qualities of a saint; |
| • Tuvaṭṭaka Sutta | Sn 4.14/915-934 | on mental proliferation. ³¹ |

The Udāna Commentary (UA 1:31) lists the following discourses as example of those showing “self-disposed teachings”:

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| • Bodhi Sutta 1 | U 1.1/1 | the 7 th awakening day, first watch; |
| • Bodhi Sutta 2 | U 1.2/2 | the 7 th awakening day, middle watch; |
| • Bodhi Sutta 3 | U 1.3/2 f | the 7 th awakening day, last watch; |
| • Mucalinda Sutta | U 2.1/10 | Mucalinda shelters the Buddha; ³² |
| • Āyu,sankhār'osajjana [Āyu,sama] Sutta | U 6.1/62-64 | the Buddha prepares to pass away; ³³ |
| • Paccavekkhaṇa Sutta | U 6.3/66 | the Buddha reviews his past karma; |
| • Papañca,saññā Sutta | U 7.7/77 | on the destruction of <i>papañca</i> . |

3.1.2 Suttas based on the disposition of others (*par'ajjhāsaya*). In this category of discourses, the teaching is initiated by the audience, as it were. That is to say, there is a specific listener or audience who is the recipient of the teaching, and it is specially formulated for him as it were. The Commentaries on the Dīgha (DA 1:51), Majjhima (MA 1:16) and Iti,vuttaka (ItA 1:35) list these famous examples:

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| • Cūḷa Rāhul'ovāda Sutta | M 147/3:277-280 | Rāhula is ready for awakening; |
| • Mahā Rāhul'ovāda Sutta | M 62/1:420-426 | to remove lust from Rāhula's mind; ³⁴ |

²⁵ DA 1:50; MA 1:15 f; SA 2:3, 11; AA 1:19; UA 29-31; ItA 1:34-36, 37; BA 13, 30, 64.

²⁶ “Diverse distinction in faculties” (*indriya,vemattatā*) or “differences in individuals” (*puggala,vemattatā*). **Saṅkhitta S 2** (S 48.13) explains *indriya,vemattatā* as the “difference in individuals” (*puggala,vemattatā*), which is due to one's level in cultivating the 5 spiritual faculties (*indriya*)—faith, effort, mindfulness, concentration, wisdom—“Thus, monks, due to a difference in the faculties there is a difference in the fruits; due to a difference in the fruits, there is a difference among individuals” (S 48.13/5:200). See **Mahāparinibbāna S** (D 16.5.28b/2:152) n, SD 9 & **Acela Kassapa S** (S 12.17), SD 18.5 (4). See also Lily de Silva, *Pali Buddhist Review* 3,3 1978:134-136.

²⁷ *Samma-p, padhāna, suttanta, hārako* (DA 1:51), which could also refer to **Samma-p, padhāna Saṅnyutta** (S 49/5:244-248).

²⁸ *Iddhi.pāda, indriya, bala, bojhaṅga, magg'aṅga, suttanta, hārako* (DA 1:51).

²⁹ Listed at DA 1:51; MA 1:16; BA 64.

³⁰ This epithet is given by Comy (D 1:51).

³¹ ItA 1:35. **Tuvaṭṭaka S** is also a question-based discourse, as it opens with a question posed to the Buddha.

³² Traditionally said to have occurred during the 6th week of the Awakening (V 1:2). See **Dhamma & Abhidhamma**, SD 26.1 (5).

³³ See also **Mahā, parinibbāna S** (D 16.3.3-10/2:102-107); **Cetiya S** (S 51.10/5:258-263); **Bhūmi, cāla S** (A 8.70/4:308-313).

- Dhamma.cakka-p,pavattana Sutta S 56.11/5:420-424 the five monks are ready audience;
- Dhātu Vibhaṅga Sutta M 140/3:237-247 Pukkusāti is ready for the Dharma.

3.1.3 Suttas based on a question (*pucchā,vasika*). Both the Dīgha and Majjhima Commentaries say that various humans, celestial beings, and non-humans often approach the Buddha questioning him on such topics as the awakening-factors (eg S 5:72),³⁵ the mental hindrance,³⁶ the five aggregates (eg S 3:-100), personal excellence (Sn 181), and so on. Well known examples of question-based discourses (DA 1:52; MA 1:16) are:

- **Sakka,pañha Sutta** D 21/2:263-289 Sakra asks about fetters that bind the gods;
- **Cūḷa Vedalla Sutta** M 44/1:299-305 The nun Dhamma,dinnā answers Visākha;
- **Mahā Vedalla Sutta** M 43/1:292-289 Sāriputta answers Mahā Koṭṭhita;
- **Sāmañña,phala Sutta** D 2/1:47-86 Ajāta,sattu asks about fruits of recluseship;
- **Āḷavaka Sutta** Sn p31/181-206 Āḷavaka questions the Buddha;
- **Sūci,loma Sutta** Sn p47/270-272 on Sūci,loma and Khara,loma.

The Udāna Commentary lists the following well known examples of question-based discourses:

- **Huhumka Sutta** U 1.4/3 A brahmin asks the Buddha the first question;
- **Brāhmaṇa Jātika Sutta** U 1.5/3 f Who is a true brahmin?
- **Bāhiya Sutta** U 1.10/6-9 Bāhiya becomes a layman arhat.

3.1.4 Suttas based on the occasion (*atth'uppattika*). The Dīgha Commentary on the **Brahma,jāla Sutta** (D 1) understandably states that it is taught in response to the occasion, which is “praise and blame” (*vaṇṇāvanna*), that is, the two students of a wanderer, one praising the Buddha and the other dispraising him (DA 1:51: UA 30). Both Commentaries add that such discourse can be occasioned the “arising of material things” (*āmīs'uppāda*), that is, concerning what is the true heritage of a Dharma practitioner, such as expounded in the **Dhamma,dāyāda Sutta** (M 3) (ib). Examples of other discourses arising from *the occasion* given by the Dīgha Commentary are:

- **Cūḷa Siha,nāda Sutta** M 11/1:63-68 the claim of other sectarians to wisdom;
- **Candūpama Sutta** S 16.1/2:197-199 how monastics should approach families;
- **Putta,maṁsūpama Sutta** S 12.63/2:97-100 the nature of food;
- **Dāru-k,khandhūpama Sutta** S 35.241/4:179-181 on seeing a log floating midstream;
- **Aggi-k,khandhūpama Sutta** A 7.68/4:128-135 on seeing a huge blaze;
- **Pheṇa,piṇḍūpama Sutta** S 22.95/3:140-143 on seeing lumps of froth on a river;
- **Pāricchattakūpama Sutta** A 7.65/4:117-120 on the celestial coral tree.

The Udāna Commentary lists the following discourses in the Udāna as examples of those arising from the occasion:

- **Rāja Sutta** U 2.2/10 f on who is the greater king;
- **Sakkāra Sutta** U 2.4/12 on the respect given to the Buddha;
- **Ucchādana Sutta**³⁷ [7.10/79?] [on the occasion of Sāmavati's death];
- **Piṇḍapātika Sutta** U 3.8/30 f on alms-collecting;³⁸
- **Sippa Sutta** U 3.9/31 f on the highest craftsmanship;

³⁴ This background is given only in Comy, which says that when the 18-year-old Rāhula was following the Buddha on alms-round, he harboured carnal thoughts through being fascinated by the physical beauty of the Buddha and noting that he was of similar appearance. At once the Buddha decided to admonish him to regard the non-ownership of the body by way of reflecting, “This is not mine, this I am not, this is not my self.” (MA 3:132).

³⁵ **Bojjhaṅga Saṁyutta** (S 46/5:63-140) contains many such discourses. Questions by devas, brahmas, even Māra, and the Buddha's answers are recorded in **Devatā Saṁyutta** (S 1/1:1-45), **Brahma Saṁyutta** (S 6/1:136-159), and **Māra Saṁyutta** (S 4/1:103-127). (DA 1:51; MA 1:16; A 1:19; ItA 1:36).

³⁶ DA 1:51; MA 1:16; SA 2:2; ItA 1:36.

³⁷ *Ucchādana* means “rubbing and anointing (the body) with oils or perfumes.” The word is not found in the U or UA scholium. The editor of Se suggests that it could be the Udena S (U 7.10).

³⁸ Cf **Piṇḍolya S** (S22.80/3:91-94), SD 28.9a.

- **Gopalaka Sutta** U 4.3/38 f a cowherd offers alms but is later slain;
- **Sundarikā Sutta** U 4.8/43-45 the Buddha is accused of impropriety;
- **Mātu Sutta** U 5.2/47 f on the Bodhisattva's short-lived mother;
- **Saṅgha,bheda Sutta** U 5.8/60 f on Devadatta keeping separate *uposatha*;³⁹
- **Udapāna Sutta** U 7.9/78 f on a dry well that welled up;
- **Tathāgat'uppāda Sutta** [untraced]⁴⁰ [on the arising of the Tathāgata];
- **Moneyya Sutta** [U 4.7/43?] on seeing Sāriputta deep in meditation;
- **Pāṭali,gāma Sutta** U 8.6/85-90 on the activities at Pāṭali,gāma;
- **Dabba Sutta 1** U 8.9/92 f on Dabba's leave to pass away;
- **Dabba Sutta 2** U 8.10/93 on Dabba's passing away,

3.1.5 Multi-occasioned discourses. There are many discourses that arise from more than just a single factor. The Udāna Commentary, for example, these discourses which arises on account of both the Buddha's own disposition (such he himself asking a question) and the disposition of the audience:

- **Pārileyya Sutta** U 4.5/41 f quarrelsome monks arte taught a lesson;
- **Piya Sutta** U 5.1/47 on who is the most important person;
- **Nāga,samala Sutta** U 8.7/90 f on a indisciplined attendant;
- **Visākhā Sutta** U 2.9/18⁴¹ Visākhā's unfinished business;
- **(Visākhā Sutta)** U 8.8/91 f Visākhā loses a grand-daughter.

3.2 THE 3 SEQUENCES OF MEANING. Both the Dīgha and Majjhima Commentaries, the former in greater detail, speak of the three sequences of meaning (*ti anusandhi*),⁴² as follows:

- (1) a question-based meaning-sequence (*pucchā'nusandhi*);
- (2) a disposition-based meaning-sequence (*ajjhāsayānusandhi*); and
- (3) a natural meaning-sequence (*yathā'nusandhi*).

Here I shall give a paraphrase of Buddhaghosa's explanation of the three meaning-sequences as found in the Dīgha Commentary.

The Buddha's teaching has come down to us by way of a sequence of meaning (or meaning-sequence) dictated by the natural structure of the Dharma. For, the discourses have three kinds of meaning-sequence, namely, a sequence based on a question, a sequence based on a personal disposition (or inclination), and a meaning-sequence based on the natural structure of the teaching.

Herein, **(1) the question-based meaning-sequence** (*pucchā'nusandhi*) is found in those discourses of the Buddha given in response to those who questioned him, such as the following passage from **the Dārukhandha Sutta** (S 35.241):

When this was said, a certain monk said this to the Blessed One:
 “What now, bhante, is ‘this shore,’
 what is ‘the far shore,’
 what is ‘sinking midstream,’
 what is ‘caught on a sandbank,’
 what is ‘seized by humans,’
 what is ‘seized by non-humans,’
 what is ‘seized by a whirlpool,’
 what is ‘rotting internally?’” (S 35.241,4/4:180), SD 28.5

³⁹ To observe the Uposatha (ie recite the Pāṭimokkha in conclave) separately within the same boundary (*sīmā*) amounts to initiating a schism (V 2:198).

⁴⁰ UA:M identifies this as “VII.10,” but this is the Udena S, with no mention of “the arising of the Tathāgata.” See n on “Ucchādāna Sutta,” above.

⁴¹ There are 2 discourses of this title: U 2.9 & U 8.8, both occasioned by the lady Visākhā.

⁴² DA 1:122; MA 1:175 f; UA 4;also MA 1:2; SA :307.

(2) **The disposition-based meaning-sequence** (*ajjhāsayañmusandhi*) can be understood through the discourses given by the Buddha after he has understood the personal dispositions of others, as the following passage from **the Puṇṇama Sutta** (M 109 = S 22.82) shows:

Then this thought arose in the mind of a certain monk:

“So it seems, sir, that form is non-self, feelings are non-self, perception is non-self, formations are non-self, consciousness is non-self. (104) What self, then, will deeds done by the non-self touch [affect]?”

Then the Blessed One, knowing with his own mind, the reflection in the mind of that monk, addressed the monks:

“Bhikshus, it is possible that some empty person here, unknowing, ignorant, with a mind dominated by craving, thinks that he might go beyond⁴³ the Teacher’s Teaching thus:

‘So it seems, sir, that form is non-self, feelings are non-self, perception is non-self, formations are non-self, consciousness is non-self. What self, then, will deeds done by what is non-self touch [affect]?’

Now, bhikshus, you have been trained by me through questioning here and there concerning various things

⁴⁴What do you think, bhikshus? Is form permanent or impermanent?”... etc.

(M 109, 14-15/3:9 = S 22.82, 14-15/3:104), SD 17.11

(3) **The natural meaning-sequence** (*yathā’nusandhi*) can be understood through the discourses in which the teaching progresses from its initial subject to its culmination by way of its counterpart (*anurūpa, -dhamma*) or by way of the opposites (*paṭipakkha*) of the initial subject.

For example, in **the Ākañkheyya Sutta** (M 6), the teaching is set up at the beginning by way of moral virtue, and culminates in the six superknowledges (*abhiññā*).

In **the Vattha [or Vatthūpama] Sutta** (M 7), the teaching is set up by way of the defilements, and culminates in the divine abodes (*brahma, vihāra*).

In **the Kosambiya Sutta** (M 48), the teaching is set up by way of schism, and culminates in the principle of conciliation (or fraternal harmony) (*sāraṇīya, dhamma*).

In **the Parable of the Saw** (M 21), the teaching is set up by way of impatience, and culminates in the parable.

And in **the Brahma, jāla Sutta** (D 1), the teaching is set up by way of views, and culminates in the clarification on emptiness.⁴⁵

4 Attha, veda dhamma, veda

4.1 BUDDHIST PRACTICE IS BASED ON JOY

4.1.1 The turning-point of the Buddha’s search for awakening is when he realizes the middle way between self-indulgence and self-mortification. Self-indulgence is the abandoning of ourselves to sense-pleasures, so that our senses are all but distracted from personal development. Self-mortification, in an effort to counter self-indulgence, goes in the diametrically opposite direction by regarding the body as wholly impure and evil, to the extent of inflicting strenuous rituals to free ourselves from the body.

4.1.2 The beginning of the middle way is when the Buddha realizes that *not all* pleasures are bad. Indeed, there are certain kinds of pleasure that actually conduced to mental and spiritual development. He recounts this realization in **the Mahā Saccaka Sutta** (M 36), thus:

⁴³ “He might go beyond,” *atidhāvitaḥham* (M 3:19, 17 = S 3:103, 32), grd of *atidhāvati* (*ati*, beyond, + *dhāvati*, he runs), “he runs past, transgresses, deviates, goes too far” (M 3:230; S 3:103, 4:230; It 43; U 64; expl at UA 352).

⁴⁴ What follows [§§15-18] as at **Alagaddūpama S** (M 22.26-29/1:138 f), SD 3.13.

⁴⁵ For the full tr with sub-comy, see Bhikkhu Bodhi (tr), *The Discourse on the All-embracing Net of Views*, Kandy: Buddhist Publication Soc, 1978: 202-204.

I thought thus, ‘In the past, recluses and brahmins have experienced painful, racking, piercing pains; in the future, recluses and brahmins will experience painful, racking, piercing pains; at present, recluses and brahmins are experiencing painful, racking, piercing pains—but this is the utmost extreme, there is none beyond this. But by these painful austerities, I did not attain any superhuman state, any distinction in knowledge and vision worthy of the noble ones. Could there be another path to awakening?’

I thought thus, ‘I recall⁴⁶ that when my father the Sakyan was occupied, while I was sitting in the cool shade of a rose-apple tree, quite secluded from sensual pleasures, secluded from unwholesome states, I entered upon and abided in the first dhyana that is accompanied by initial application and sustained application, zest and joy born of seclusion. Could that be the path to awakening?’

Then following on that memory,⁴⁷ I realized, ‘That *is* the path to awakening!’

I thought thus, ‘Why [247] do I fear the pleasure that has nothing to do with sensual pleasures and unwholesome states?’ I thought thus, ‘**I do not fear the pleasure that has nothing to do with sensual pleasures and unwholesome states!**’⁴⁸ (M 36,30-32/:246 f), SD 1.12, 49.4

4.1.3 Making us of breath meditation, the Buddha attains to high dhyana, the calm and clarity of which give him the tools for awakening. In the **Laṭukikōpama Sutta** (M 66), the Buddha, after describing the four dhyanas, declares:

This [dhyana] is called the joy of renunciation,⁴⁹ the joy of solitude, the joy of peace, the joy of self-awakening, to be engaged in, to be cultivated, to be developed—I say of this happiness that it is *not* to be feared.⁵⁰ (M 66,21/1:454), SD 28.11

4.2 JOY IS THE FIRST STEP TO REALIZATION

4.2.1 An important term in early Buddhism referring to “joy” is *veda*, from the √VID, “to know,” whence such verbs as *vedeti* (“he knows”), *vediyati* (“he feels”), and *paṭisaṃvedeti* (“he experiences”). The brahmins use *veda* to mean “sacred knowledge,” and which in due course comes to mean “text, scripture.” The early Buddhists have an important new meaning for *veda*, that is, “spiritual joy,” or the feeling that we get from the sacred teachings.

4.2.2 Such a usage of *veda* as “joy” is especially well known in the twin terms, *attha,veda dhamma,-veda*, which is attested in the following discourses:

• Vatthūpama Sutta	M 7,8/1:37,30	see M:ÑB n91
• Mahā Gopālaka Sutta	M 33,10/1:221,30	SD 52.6
• Kosambiya Sutta	M 48,14/1:325,18	SD 64.1
• Subha Sutta	M 99,21/2:206,3	SD 38.6
• (Agata,phala) Mahānāma Sutta	A 6.10,2-7/3:285-288	SD 15.1

⁴⁶ Ploughing festival, that is, the ritual sowing, *vappa,maṅgala* (MA 2:290; J 1:57). On this First Dhyana episode (M 26.31 f/1:246 f) cf Chinese version, T1428.781a4-11.

⁴⁷ During the ploughing festival (*maṅgala vappa*), when he turned to the mindfulness of the breath (MA 2:291).

⁴⁸ On the two kinds of pleasures—sensual pleasure and the pleasure of enlightenment—see **Araṇa,vibhaṅga S** (M 139.9/3:233), SD 7.8. On pleasure experience by the awakened mind, see **(Kosambī) Uṇṇābha S** (S 51.15), SD 10.10.

⁴⁹ Comy explains the dhyanas as “the joy of renunciation” (*nekkhamma,sukha*) it turns us from sense-pleasures (*kāmato nikkhanta,sukha*); as “the joy of solitude” (*paviveka,sukha*) because it is the bliss of being away from the group and from defilements (*gaṇato pi kilesato pi vivitta,sukham*); as “the joy of peace” (*upasama,sukha*) because it is the bliss for the sake of stilling lust, etc (*rāg’ādi,vūpasamatthāya sukham*); and as “the joy of self-awakening” (*sambodha,sukha*) because it is the bliss for the sake of bringing about the path to awakening (*magga,saṅkhātassa sambodhassa nibbattan’atthāya sukham*) (MA 3:171). These 4 joys (*sukha*) also occur as **Yasa S** (A 8.86/4:341-342).

⁵⁰ *Idam vuccati nekkhamma,sukham paviveka,sukham upasama,sukham sambodha,sukham, āsevitabbam, bhāvetabbam, bahulī,kātabbam, “na bhāyitabbam etassa sukhassā’ti vadāmi.*

- (Anussati) Mahānāma Sutta A 11.12,3-7/5:329-332 SD 99.3
- (Vihātabba) Mahānāma Sutta⁵¹ A 11.13,3-4/5:332-334 SD 99.4
- Gopāla(ka) Sutta A 11.18,11/5:350 f = M 33 SD 52.6
- Visuddhi, magga Vism 7.119/226

Attha,veda refers to the clear understanding of the *attha*—the purpose and the benefit—of the spiritual life, an understanding resulting from a “straight mind” (*uju, gata, citta*), that is, one that is easily directed to the meditation object and a mindfulness focussed on the path to liberation. The Commentary gives three senses of *veda*: (1) text or scripture (*gantha*), (2) knowledge (*ñāna*), and (3) mental joy (*somanassa*) (MA 1:173).

4.2.3 Here, in the **Vatthūpama Sutta**, mental joy and knowledge are meant.⁵² All this generates an unshakable faith rooted in some level of direct seeing of reality which, as such, describes the main quality of a **faith-follower** (*saddhā’nusārī*) streamwinner. A faith follower is one who is filled with **resolution** (*adhimokkha*) and who, in considering all formations (*saṅkhāra*) as *impermanent*, gains the faculty of faith, at the path-moment of streamwinning.⁵³

4.2.4 *Dhamma,veda* refers to a deep understanding of the Dharma as wisdom, that is, seeing the true nature of existence. While *attha* here refers to a faithful’s vision and discovery of the path towards liberation, feeling quite content just to begin journeying on it, *dhamma* refers to the careful examining and analysis of the terrain and structure of this path, even mapping it. Hence, *dhamma,veda* refers to the main quality of a **truth follower** (*dhammānusārī*) streamwinner, that is, one who is filled with wisdom (*paññā*) and, in considering the formations as *non-self*, gains the faculty of wisdom, at the moment of streamwinning.⁵⁴

4.2.5 The Commentary on the Vatthūpama Sutta give this useful explanation of the terms *attha,veda dhamma,veda*, thus:

Labhati attha,vedam labhati dhamma,vedan ti ettha buddh’ādīsu avecca-p,pasādo yeva araṇīyato attho, upagantabbato ti vuttam hoti. Dhāraṇato dhammo, vinipatitum appadānato ti vuttam hoti. Vedo ti gantho pi ñānam pi somanassam pi. “Tiṇṇam vedānam pārāgū” ti-ādīsu []⁵⁵ hi gantho “vedo” ti vuccati.

*Yam brāhmaṇam vedagum ābhijaññā,
akiñcanam kāmabhāve asattan” ti-ādīsu [Sn 1059]*

ñānam. “Ye vedajātā vicaranti loke” ti-ādīsu []⁵⁶ somanassam.

Idha pana somanassaṇ ca somanassa,sampayutta,ñānaṇ ca adhippetam, tasmā “labhati attha,vedam labhati dhamma,vedan” ti avecca-p,pasādārammaṇa,somanassaṇ ca somanassa,-maya,ñānaṇ ca labhati” ti evam ettha attho veditabbo.

Atha vā atthavedan ti avecca-p,pasādānam paccavekkhato uppannam vutta-p,pakāram eva vedam. Dhamma,vedan ti avecca-p,pasādassa hetum odhiso kilesa-p,pahānam paccavekkhato uppannam vutta-p,pakāram eva vedan ti evam pi ettha attho veditabbo. Vuttañ hetam “hetumhi ñānam dhamma,paṭisambhidā, hetu,phale ñānam attha,paṭisambhidā” ti [Vbh §720/293].

Here, “**he gains inspired knowledge in the goal, | he gains inspired knowledge in the truth**” means wise faith in the Buddha and so on, on account of approaching, that is, going up to, them. *Veda* is text (*gantha*) or knowledge (*ñāna*) or mental joy (*somanassa*).

In the passage, “accomplished in the three Vedas...” and so on,⁵⁷ *veda* is said to be “text.”

⁵¹ The Mahānāma Discourse (on how it should be lived).

⁵² Cf M 1:221, 325; A 3:285, 5:349.

⁵³ Vism 21.74-78/659 f. For details, see (Agata,phala) Mahānāma S (A 6.10), SD 15.3 (4).

⁵⁴ Vism 21.74-78/659 f. For details, see (Agata,phala) Mahānāma S (A 6.10), SD 15.3 (4).

⁵⁵ D 1.1.3/1:88 = M 91.2/2:133.

⁵⁶ A 4.57.3/2:63,21-22* = Vv 3.7.27b/50 = Kvu 17.9/554,25*.

In the passage:

The brahmin is one who has attained to true knowledge,
having nothing, unattached to the sense-world....etc (Sn 1059),

it means “knowledge” (*ñāṇa*).

In the passage, “Those who fare in the world with joy arisen...” and so on,⁵⁸ it means “mental joy” (*somanassa*).

But here both “mental joy” (*somanassa*) and “joy-associated knowledge (*somanassa.sampayutta,ñāṇa*) (of the abandonment)” are meant. Therefore, the meaning here of “**he gains inspired knowledge in the goal, | he gains inspired knowledge in the truth**” should be understood as “he gains the joy as the object of wise faith and joy-made knowledge.”

Or, “inspired knowledge in the goal” (*attha,veda*) can be spoken of as that joy (*veda*) that arises from reviewing wise faith. “Inspired knowledge of the truth” (*dhamma,veda*) can be said to be the joy that arises from the abandoning of defilements in a limited way, which is the cause of wise faith. Thus the meaning should be understood here.

For, it is said, “For, the knowledge of cause (*hetu*) is the analytic insight of origin (*dhamma,paṭisambhidā*), the knowledge of the causal effect is the analytic insight of consequence (*attha,paṭisambhidā*) (Vbh §720/293). (MA 1:173 f)

4.2.6 More commonly, the *attha,veda dhamma,veda* passage would lead on to the abridged set of awakening-factors, as stated in the **Saṅgīti Sutta** (D 33) and the **Vimutt’āyatana Sutta** (A 5.26), in this manner:

...*tasmim dhamme attha,paṭisaṃvedī ca
hoti dhamma,paṭisaṃvedī ca.
Tassa attha,paṭisaṃvedino
dhamma,paṭisaṃvedino
pāmojjaṃ jāyati,
pamuditassa pīti jāyati,
pīti,manassa kāyo passambhati,
passaddha,kāyo sukhaṃ vedeti,
sukhino cittaṃ samādhīyati.*

he thus grasps of the spirit of the Dharma
and the letter of the Dharma.
Grasping the spirit of the Dharma
and the letter of the Dharma,
joy arises in him;
on account of joy, zest arises;
on account of zest, the body becomes tranquil;
on account of a tranquil body, he feels happiness;
on account of a happy mind, he attains samadhi
[mentally concentrates].

(A 5.26/3:21-24; D 33,2.1(25)/3:241)

4.2.7 In passing, we might note the Aṅguttara Nikāya Commentary’s fanciful and late scholastic interpretation.⁵⁹

Attha,vedan ti aṭṭhakathaṃ nissāya uppannaṃ pīti,pamojjaṃ. Dhamma,vedan ti pāliṃ nissāya uppannaṃ pīti,pamojjaṃ.

Attha,veda is the zest and joy that has arisen depending on the Commentaries. *Dhamma,veda* is the zest and joy that has arisen depending on the Pāli [the canonical texts]. (AA 3:337)

This new sense, not attested by the early discourses, reflect a time (in Sri Lanka) when Buddhism had been churchified, and the teaching became book-based.⁶⁰

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⁵⁷ D 1.1.3/1:88 = M 91.2/2:133.

⁵⁸ A 4.57.3/2:63,21-22* = Vv 3.7.27b/50 = Kvu 17.9/554,25*.

⁵⁹ See A:H 3:205 n5.

⁶⁰ See eg **Piṇḍolya S** (S 22.80/3:91-94), SD 28.9a (3.4).

The Discourse on the Parable of the Cloth

M 7

1 Thus have I heard.

At one time the Blessed One was staying in Anātha,piṇḍika's park in Jeta's forest near Sāvattihī.

There the Blessed One addressed the monks thus:

“Bhikshus!”

“Bhante!” the monks replied to the Blessed One in assent.

The Blessed One said this:

THE PARABLE OF THE CLOTH

The soiled cloth

2 “Suppose, bhikshus, a piece of cloth were soiled and stained, and a dyer were to dip it in some dye or other, such as blue or yellow or red or orange⁶¹—it would look surely poorly dyed and impure in colour.

Why is that so?

Because, bhikshus, of the impurity of the cloth.

Even so, bhikshus, when the mind is defiled, a bad destination is to be expected.⁶²

The clean cloth

2.2 Suppose, bhikshus, a piece of cloth were clean and bright, and a dyer were to dip it in some dye or other, such as blue or yellow or red or orange—it would look surely well dyed and pure in colour.

Why is that so?

Because, bhikshus, of the purity of the cloth.

Even so, bhikshus, when the mind is pure, a good destination is to be expected.⁶³

Mental impurities

3 And what, bhikshus, are the mental impurities?⁶⁴

⁶¹ The colours here are *nīlaka* = blue, sky grey, indigo; *pītaka* = yellow, golden yellow; *lohitaka* = red, blood red; and *mañjīṭṭhaka* = orange or crimson. The usual primary-colour pericope is: *nīla*, *pīta*, *mañjīṭṭhaka*, *lohitaka*, and *odāta* (white) (M 1:509; J 6:185; Dh 617). Also at **Atthi,rāga S** (S 12.64.8/2:102); **Gaddula,baddha S 2** (S 22.-100.11/3:152); **(Nīvaraṇaa) Saṅgārava S** (S 46.55.4b/5:121); **(Manta) Saṅgārava S** (A 5.193,3/3:230).

⁶² “A bad destination” (*duggati*) is one of the 3 lower planes, viz, the hells (*niraya*), the animal kingdom (*tiracchāna,yoni*), and the ghost (or preta) realm (*pitti,visaya*) (MA 1:168). Another name for them is *vinīpāta*, “the world of sufferin,” or the 4 lower worlds (*apāya*), ie, the hells, animals, ghosts, and asuras (*asura,kāya*) (It 93; Vism 13.92 f). Sometimes 5 woeful courses (*pañca,gati*) (D 3:234 = 33.2.1, A 11.68) are mentioned: the hells, the animal kingdom, the ghost realm, the human world (*manussa,loka*) and the heavenly world (*deva,loka*). Of these, the first 3 and the asura-demons are woeful realms. The remaining two are “happy courses” (*sugati*). However, also woeful is a “dark birth” as a human, ie, attended by unwholesome features and unfortunate circumstances: see **(Tamo,joti) Pug-gala S** (S 3.21/1:93-96), SD 18.6. Comy says that the bad destinations are alike for both householders and the renunciants (MA 1:167 f). For a discussion on realms, see Nyanaponika & Bodhi (tr), *Numerical Discourses of the Buddha*, 1999:14-19.

⁶³ Comy says that a good destination (*sugati*) for a householder practitioner is to be reborn into greatness as a human or greatness as a deva. A renunciant practitioner is reborn into one of the 3 great families (kshatriyas, brahmins, householders) in the human world, or amongst the 6 sense-world heavens, or among the 10 brahma abodes, or in the 5 Pure Abodes (as a non-returner), or in the 4 formless realms (MA 1:168), ie, if he does not attain nirvana as an arhat. See **Saṅkhār'upapatti S** (M 120), SD 3.4 (2).

(1) Covetousness and rampant greed	(<i>abhijjhā, visama.lobha</i>) ⁶⁵	are mental impurities.
(2) Ill will	(<i>vyāpada</i>)	is a mental impurity.
(3) Anger	(<i>kodha</i>)	is a mental impurity.
(4) Grudge [Resentment]	(<i>upanāha</i>) ⁶⁶	is a mental impurity.
(5) Scorn [Contempt]	(<i>makkha</i>) ⁶⁷	is a mental impurity.
(6) Spite [Malice]	(<i>palāsa</i>) ⁶⁸	is a mental impurity.
(7) Envy	(<i>issā</i>)	is a mental impurity.
(8) Stinginess [Selfishness]	(<i>macchariya</i>)	is a mental impurity.
(9) Deceit	(<i>māyā</i>)	is a mental impurity.
(10) Fraud [Hypocrisy]	(<i>sātheyya</i>) ⁶⁹	is a mental impurity.
(11) Callousness [Stubbornness]	(<i>thambha</i>) ⁷⁰	is a mental impurity.
(12) Impetuosity [Rivalry]	(<i>sārambha</i>) ⁷¹	is a mental impurity.
(13) Conceit	(<i>māna</i>)	is a mental impurity.
(14) Arrogance	(<i>atimāna</i>)	is a mental impurity.
(15) Mental intoxication [Pride]	(<i>mada</i>)	[37] is a mental impurity.
(16) Heedlessness [Negligence]	(<i>pamāda</i>)	is a mental impurity.
4 Now, bhikshus, a monk,		
knowing that covetousness and rampant greed		are mental impurities, abandons them. ⁷²

⁶⁴ “Mental impurity” (*cittassa upakkilesa*): most of these impurities are def in **Vibhaṅga** (Vbh 845-846/350, 891-894/357). The term *upakkilesa* is used in 3 senses in the Canon: (1) in the sense of the weaknesses in our meditation, as in **Upakkilesa S** (M 128.27+30/3:160-162), SD 5.18; (2) referring to the mental hindrances (*nīvaraṇa*) (sensual lust, ill will, sloth and torpor, restlessness and remorse, doubt: SD 32) “that weaken wisdom,” as in **Nīvaraṇā S** (S 46.37/5:94) and **Patta,kamma S** (A 4.61.8/2:67), SD 37.12; (3) as lesser defilements or aspects of the 3 unwholesome roots (*akusala, mūla*), as in **Vatthūpama S** (M 7,3-5/1:36 f), SD 28.12. There is a fourth sense, a later one, used in **Visuddhi,magga**, in the sense of “impurity of insight” (*vipassan’upakkilesa*) (Vism 20.105/633). This same list of 16 impurities appears uniquely in 8 pairs of impurities in **Dhamma Dāyāda S** (M 3,8-15/1:15 f) + SD 2.18 (3) & Table 3. The Sutta Comy discusses these 18 mental impurities (MA 1:168-170): for summary, see M:ÑB 1179 n87. A shorter list of 12 “faults of a recluse” (*samaṇa,dosa*) is found in **Cūḷa Assa,pura S** (M 40,3+5/1:1:281 f), where, for a comparative listing, see SD 41.8 (Table 2.1.1).

⁶⁵ Comy def *abhijjhā* as desire-or-lust (*chanda,rāga*) for our own things, while *visama,lobha* is desire-or-lust for those of others. DA def *visama,lobha* as excessive greed (or neurotic desire) by way of consuming things (*paribhoga,yuttetu pi thānesu atibalava,lobho*), in other words, excessive materialism and consumerism (DA 3:853): see SD 31/7 (7.1). Our sutta comy discussed other distinctions, but concludes that, since all greed is disharmonious (*visama*), the two terms should be understood as synonyms (MA 1:169). However, when *abhijjhā* is used by itself or in the dvandva, *abhijjhā,domanassa*, it is usually rendered as “covetousness and displeasure” (eg M 10.4b/1:56) & SD 13.3 (4.2). I think *abhijjhā,visama,lobha* is synonymous with *chanda,rāga*, so that, likewise, the former (*abhijjhā*) refers to the desire for an unacquired object, while the latter (*visama,lobha*) is the attachment to the acquired object (Abhidharma,kośa Vyākhyā): see **Kāma-c,chanda** = 32.1 (2.1).

⁶⁶ *Upanāha*, “grudge,” ie, continuous and worsening anger (Vbh 891/357). It arises after we are repeatedly angry about someone or something (MA 1:169).

⁶⁷ *Makkha* (from √MRKS, “to smear”), derogatory action (Vbh 892/357), or devaluation of benefits others place on us (MA 1:169), often coupled with *palāsa*: M 1:15; A 1:95, 100, 299, 4:148, 456, 5:39, 156, 209, 310, 361; It 3; Sn 56, 437, 631, 1132; Dh 150, 407; J 5:141; Vbh 357, 380, 389; Pug 18, 22.

⁶⁸ *Palāsa*, “spite,” ie, causing dispute, competing, not giving in (Vbh 892/357); or, presumption (*yuga-g,gahā*) in regarding oneself to be as good another, esp when he is better (MA 1:169).

⁶⁹ *Sātheyya*, “fraud,” ie, hypocrisy, pretence, pretentiousness (Vbh 894/358).

⁷⁰ *Thambha*. See **Arahatta S** (S 6.76/3:429), where Comys explain *thambha* as inflexibility, “like bellows full of air” (MA 1:170), or “a state of callousness by way of anger and conceit” (*kodha,mānehi thaddha,bhāvaṃ*) (AA 3:411).

⁷¹ *Sārambha*. “impetuosity” (Sn 328c); the drive to outdo other (by way of one-up-manship) (MA 1:170); “the habit of drawing out conflicting action” (*paccanīka,sātata,sāṅkhāto*, SnA 334). See **Paccanīka,sāta S** (S 7.16/-1:178).

knowing that ill will
 knowing that anger
 knowing that grudge
 knowing that scorn
 knowing that spite
 knowing that envy
 knowing that stinginess
 knowing that deceit
 knowing that fraud
 knowing that callousness
 knowing that impetuosity
 knowing that conceit
 knowing that arrogance
 knowing that mental intoxication
 knowing that heedlessness

5 Bhikshus, when a monk,

knowing that covetousness and rampant greed
 knowing that ill will
 knowing that anger
 knowing that grudge
 knowing that scorn
 knowing that spite
 knowing that envy
 knowing that stinginess
 knowing that deceit
 knowing that fraud
 knowing that callousness
 knowing that impetuosity
 knowing that conceit
 knowing that arrogance
 knowing that mental intoxication
 knowing that heedlessness

5.2 [1. WISE FAITH IN THE BUDDHA]

he gains wise faith⁷³ in the Buddha, thus:⁷⁴

is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
 is a mental impurity, abandons it.
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are mental impurities, and has abandoned it,
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⁷² Comy: This is abandoning by eradication” (*samuccheda-p.pahāna*), ie, the total uprooting by the supramundane path. The 16 impurities are abandoned by the paths in this order: (1) The path of streamwinning abandons 5-10: *scorn, spite, envy, stinginess, deceit, fraud*; (2) the path of non-return abandons 2-4, 16: *ill will, anger, grudge, heedlessness*; and (3) the path of arhathood abandons 1, 11-15: *covetousness and rampant greed, callousness, impetuosity, conceit, arrogance, mental intoxication*. Buddhaghosa further asserts that this passage describes the path of the non-returned (MA 1:171): cf §12 below, n on his taking of sumptuous food.. Cf M:NB 1180 n88.

⁷³ “Wise faith,” *avecca-p.pasāda*. There are 2 kinds of faith (*saddhā*): (1) “rootless faith” (*amūlika,saddhā*), baseless or irrational faith, blind faith. (M 2:170); (2) “faith with a good cause” (*ākāravati,saddhā*), faith founded on seeing (M 1:320,8 401,23); also called *avecca-p.pasāda* (S 12.41.11/2:69): *avecca* (fr *aveti*, “he goes down to, understands”), “having understanding, penetrated) + *pasāda*, clear brightness, satisfaction, faith.. “Wise faith” is syn with (2). *Amūlika* = “not seen, not heard, not suspected” (V 2:243 3:163 & Comy). **Ledi Sayadaw** speaks of 2 kinds: “ordinary faith” (*pakati saddhā*) and “faith through cultivation” (*bhāvanā saddhā*) (*The Manuals of Buddhism*, 1965:339 f). “Ordinary faith” is mainly based on giving and pious acts (which can be either wholesome or unwholesome, depending on the intention). “Faith through cultivation” is founded on mindfulness practice and meditation. **Gethin** also speaks of 2 kinds of faith: the cognitive and the affective (eg ERE: Faith, & Jayatilleke, *Early Buddhist Theory of Knowledge*, 1963: 387): “Faith in its cognitive dimension is seen as concerning belief in propositions or statements of which one does not—or perhaps cannot—have knowledge proper (however that should be defined);

‘So too, is he the Blessed One:⁷⁵ for, he is
arhat [worthy],
fully self-awakened one,
accomplished in wisdom and conduct,
well-farer,
knower of worlds,
peerless guide of persons to be tamed,⁷⁶
teacher of gods and humans,
awakened,
blessed.’

iti pi so bhagavā
araham
sammā,sambuddho
vijjā,carāṇa,sampanno
sugato
loka,vidū
anuttaro purisa,damma,sārathī
satthā deva,manussānam
buddho
bhagavā ti

6 [2. WISE FAITH IN THE DHARMA]

He gains wise faith in the Dharma (the true teaching), thus:⁷⁷

‘Well-taught is the True Teaching of the Blessed One,
visible here and now,
immediate [having nothing to do with time],
inviting one to come and see,
accessible [to bring oneself up to it],
to be personally known by the wise.’⁷⁸

svākkhāto bhagavatā dhammo
sandiṭṭhiko
akāliko
ehi,passiko
opāyiko
paccattam veditabbo viññūhi ti

7 [3. WISE FAITH IN THE SANGHA]

He gains wise faith in the Sangha (the holy community of saints), thus:⁷⁹

‘The Blessed One’s community of disciples
keeps to the good way;⁸⁰
the Blessed One’s community of disciples
keeps to the straight way;
the Blessed One’s community of disciples
keeps to the right way;

supaṭipanno bhagavato sāvaka,saṅgho
uju,paṭipanno bhagavato sāvaka,saṅgho
ñāya,paṭipanno bhagavato sāvaka,saṅgho

cognitive faith is a mode of knowing in a different category from that knowledge. Faith is its affective dimension is a more straightforward positive response to trust or confidence towards something or somebody...the conception of *saddhā* in Buddhist writings appears almost, if not entirely affective, the cognitive element is completely secondary” (Gethin, *The Buddhist Path to Awakening*, 2001:207; my emphases).

⁷⁴ For details on this Recollection on the Buddha and its practice, see **Buddhānussati**, SD 15.7.

⁷⁵ Alt tr: “For the following reasons, too, he is the Blessed One [the Lord]...” On the meaning of *iti pi so*, see **Buddhānussati**, SD 15.7 (2.2) & n.

⁷⁶ *Purisa,damma sārathī*. Here *-damma* (adj) is grd, meaning “to be tamed or restrained,” often spoken of a young bullock (M 1:225, *bala,gāvā damma,gāvā*, “the strong cattle and cattle to be tamed,” ie bulls and young steers); also of other animals: *assa,damma,sārathī*, a horse trainer (A 2:112); It 80. In *purisa,damma sārathī*, fig (“the trainer of the human steer”) of unconverted persons, likened to a refractory bullocks; D 1:62 (wr *-dhamma*) = 2:93 = 3:5; M 2:38; A 2:112; Vv 17.13; cf VvA 86.

⁷⁷ For details on this Recollection on the Dharma and its practice, see **Dhammānussati**, SD 15.9.

⁷⁸ *Svākkhāto bhagavatā dhammo sandiṭṭhiko akāliko ehi,passiko opāyiko paccattam veditabbo viññūhi ti*. The Dharma is something that can be seen for oneself (*sandiṭṭhika*); that can be known immediately (*akālika*); that it entails personal verification (*ehi,passika*); that it is accessible (*opāyika*); that it is to be personally realized by the wise (*paccattam veditabbo viññūhi*). “The terms all highlight, not the intrinsic nature of the Dhamma, but its relation to human knowledge and understanding. They are all epistemological in import, not ontological; they are concerned with how the Dhamma is known, not with the temporal status of the known.” (Bodhi, 1998 §27/p31 digital ed). Bodhi also notes that “the common rendering of [*opāyiko*] as ‘leading onward’ seems difficult to justify either on etymological grounds or by reference to the texts. The Commentaries take it as an implicit gerundive, *upanetabba*, “to be brought near, to be drawn close to.’ Hence ‘accessible’ may be the English word that best captures the intended sense. (See Vism 7.83 f.)” (Bodhi op cit n44). On the tr of this passage, see Brahmavarṃso, 2003b:59-62.

⁷⁹ For details on this recollection on the sangha, see **Aṭṭha,puggala S 1** (A 8.59/4:181), SD 15.10a(1).

⁸⁰ Here begins the 9 virtues of the sangha (*nava saṅgha,guṇa*) (M 1:37; A 3:285), commented on at Vism 7.89-100/218-221. See **Aṭṭha,puggala S 1** (A 8.59), SD 15.10(1).

the Blessed One's community of disciples
keeps to the proper way.⁸¹
These are the four pairs of persons,
the eight individuals:
this Blessed One's community of disciples is
worthy of offerings,⁸²
worthy of hospitality,
worthy of gifts,⁸³
worthy of salutation with the lotus-palms,
a supreme field of merit for the world.⁷

sāmīci,paṭipanno bhagavato sāvaka,saṅgho
yad idaṃ cattāri purisa,yugāni
aṭṭha,purisa,puggalā
esa bhagavato sāvaka,saṅgho
āhuneyyo
pāhuneyyo
dakkhiṇeyyo
añjali,karaṇīyo
anuttaram puñña-k,khettam lokassā ti

Progress in meditation

8 [REFLECTION ON THE BUDDHA]

To the extent⁸⁴ that he has given up, expelled, let go off, abandoned, relinquished⁸⁵ (the mental impurities), he thinks thus:

‘I am accomplished in wise faith in the Buddha,⁸⁶
he gains inspired knowledge in the goal (*attha,veda*),⁸⁷
he gains inspired knowledge in the truth [reality] (*dhamma,veda*):⁸⁸
he gains gladness⁸⁹ connected with the truth [reality].
When he is gladdened, zest is born.
When the mind is zestful, the body is tranquil.

⁸¹ These seems to be an abrupt break here, with the mention of “These four pairs of persons...” which seems to refer back to some missing passage, which evidently is found in the Skt version: see Intro 3: Saṅghānusmṛti & **Atṭha,puggala S 1** (A 4:292 = D 33.3.1(3)/3:255).

⁸² *Āhuneyya*. That is, worthy of receiving sacrifices or offerings. The Skt cognate *āhavanīya* refers to that which was offered as an oblation as in *āhuneyy’aggī*, one of the 3 brahminical sacrificial fires (the one in the east).

⁸³ *Dakkhiṇeyya*. Specifically refers to offerings made for the benefit of the departed by way of dedication of merits to them. The early Buddhist sense is broader, as here, simply meaning what is proper to be given to the Sangha. In Comys, *dakkhiṇa* often refers to gifts given to a teacher, usu as honorara.

⁸⁴ Comy: He is now a non-returner (MA 1:172). “To the extent,” *yath’odhi*, which appear only twice in the Pali Canon, both in **Vatth’upama S** (M7.8+11/37 f). Its sec der, *yath’odhika* is more common (Sn 60 = J 3:38,22* = 5:391,6*). *Yathā* as prep has the sense of “in relation to, according to, in terms of”; *odhi* means “limit, limitation; part, portion, a share; an item” (CPD). **Ñanamoli** tr this para thus: “And whatever (from among those impurities) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. “ This is revised by **Bodhi** to “When he has given up, expelled, released, abandoned and relinquished [the mental impurities] in part...” (M:ÑB 119), which basically follows Nyanaponika’s tr (1988). Both Bodhi & Nyanaponika follow the Comy reading as *yath’odhi*, where *yato* = “from which, in as far as,” tr *yath’odhi* as “in part.”

⁸⁵ *Yath’odhi* [*yath’odhi (aṭṭhakathāyaṃ pāṭhantaram)] kho pan’assa cattam hoti vantam muttam pahīnam paṭinissatṭham*. On *yath’odhi*, see prec n.

⁸⁶ Cf (**Agata,phala**) **Mahānāma S** (A 6.10), where similarly the recollections on the Three Jewels, are detailed, along with the recollection of moral virtue, of charity, and of devas, as leading to the full joyful rise of samadhi (A 6.10/284-288) & SD 15.3 (4).

⁸⁷ *Attha,veda* see Intro (4) above.

⁸⁸ *Dhamma,veda* see Intro (4) above.

⁸⁹ Gladness (*pāmuja*) here is the first factors leading to mental concentration. The rest, which follow, are zest (*pīti*), tranquility (*passaddhi*), happiness (*sukha*) and concentration (*samādhi*). This set is an abridged set of the 7 awakening-facts (*satta bojjhaṅga*): mindfulness (*sati*), dharma-investigation (*dhamma,vicaya*), effort (*virīya*), zest (*pīti*), tranquillity (*passaddhi*), concentration (*samādhi*) and equanimity (*upekkhā*), each suffixed with “awakening-factor” (*sambojjhaṅga*). Functioning as in the 5 dhyana-factors (*jhān’āṅga*) [see **Dhyana**, SD 8.4], *tranquillity* removes the subtle bodily and mental activities connecte3d with gladness and zest, and brings on a stillness conducive to deep concentration and dhyana. See **Mahā Sakul’udāyī S** (M 77.20/2:12, SD 6.18).

The tranquil body feels happy;
 When one is happy, the mind becomes concentrated.⁹⁰
9 [REFLECTION ON THE DHARMA]
 He thinks thus:
 ‘I am accomplished in wise faith in the Dharma,’
 he gains inspired knowledge in the goal,
 he gains inspired knowledge in the truth [reality]:
 he gains gladness connected with the truth [reality].
 When he is gladdened, zest is born.
 When the mind is zestful, the body is tranquil.
 The tranquil body feels happy;
 When one is happy, the mind becomes concentrated. [38]

10 [REFLECTION ON THE SANGHA]
 He thinks thus:
 ‘I am accomplished in wise faith in the Sangha,’
 he gains inspired knowledge in the goal,
 he gains inspired knowledge in the truth [reality]:
 he gains gladness connected with the truth [reality].
 When he is gladdened, zest is born.
 When the mind is zestful, the body is tranquil.
 The tranquil body feels happy;
 When one is happy, the mind becomes concentrated.
11 To the extent that he has given up, expelled, let go off, abandoned, relinquished⁹¹ (the mental impurities),
 he gains inspired knowledge in the goal,
 he gains inspired knowledge in the truth [reality]:
 he gains gladness connected with the truth [reality].
 When he is gladdened, zest is born.
 When the mind is zestful, the body is tranquil.
 The tranquil body feels happy;
 When one is happy, the mind becomes concentrated.

The good cloth

12 Bhikshus, if a monk of such moral virtue, such mental state, such wisdom⁹² eats **almsfood** of sali rice,⁹³ free of black specks, with various curries, various sauces⁹⁴—

⁹⁰ On this *attha,veda* passage, cf the *nīvaraṇa,pahīna* passage at **Sāmañña,phala S** (D 2.76/1:73), SD 8.10n for other refs. See also (**Agata,phala**) **Mahānāma S** (A 6.10,5/:286 f, SD 15.3. On this passage, cf V 1:294; D 1:73; Miln 84.

⁹¹ *Yath’odhi* [yath’odhi (aṭṭhakathāyam pāṭhantaram)] *kho pan’assa cattam hoti vantam muttam pahīnam paṭinisaṭṭham*. The form *yath’odhi* only appear twice in the Pali Canon, both in **Vatth’upama S** (M7.8+11/37 f). Its sexder, *yath’odhika* is more common (Sn 60 = J 3:38,22* = 5:391,6*). *Yathā* as prep has the sense of “in relation to, according to, in terms of”; *odhi* means “limit, limitation; part, portion, a share; an item” (CPD). **Ñanamoli** tr this para thus: “And whatever (from among those impurities) has, according to the limitation (set by whichever of the first three paths he has attained), been given up, has been (forever) dropped, let go, abandoned, relinquished. “This is revised by **Bodhi** to “When he has given up, expelled, released, abandoned and relinquished [the mental impurities] in part...” (M:ÑB 119)., which basically follows Nyanaponika’s tr (1988).

⁹² “Of such moral virtue, such mental state, such wisdom,” *evam,sīlo evam,dhammo evam,pañño*. This pericope commonly appears in the Sutta, relating to one who is fully accomplished in the 3 trainings (*ti,sikkhā*), sometimes used even of the Buddha himself (**D** 2:8-10, 54, 82, 295, 297, 3:100; **M** 1:38, 58 f, 465-468, 3:91 f, 118 f; **S** 5:159 f; **A** 3:324 f). Comy says here a non-returner is meant, and that *dhamma* takes the place, only in name, of *samādhi*,

12.2 even that will be no obstacle to him.⁹⁵

12.3 Suppose, bhikshus, a **cloth** that is soiled, covered with stains, were put into clean water become clean and bright, or just as gold put into the furnace becomes clean and bright—

12.4 even so, if a monk of such moral virtue, of such mental state, or such wisdom
*eats almsfood consisting of sali rice, free of black specks, with various curries, various sauces—
even that will be no obstacle to him.*

The cultivation of the divine abodes⁹⁶

- 13** (1) With a heart of **lovingkindness**, dwells suffusing one quarter;
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with lovingkindness
that is vast, grown great [exalted],⁹⁷ immeasurable, without hate, without ill-will.⁹⁸
- 14** (2) Further, a heart of **compassion**, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with compassion
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.
- 15** (3) Further, with a heart of **gladness**, he dwells suffusing one quarter,
so, too, the second; so, too, the third; so, too, the fourth;
thus above, below, across, everywhere, and to everyone as well as to himself,
he dwells suffusing all the world with gladness
that is vast, grown great [exalted], immeasurable, without hate, without ill-will.
- 16** (4) Further, with a heart of **equanimity**, he dwells suffusing one quarter,

which is sometimes called *citta* here (MA 1:174). In this triad, the middle term clearly refers to the second stage of the 3 trainings, ie concentration (*samādhi*): see **Ti,sikkhā S** (A 3.88), SD 24.10c. Comys confirm this by glossing *evam,dhammo* in such as pericope as “the aggregate of concentration” (*samādhi-k,khandha*) (MA 1:174) & “states conducive to concentration” (*samādhi,pakkha,dhammā*) (DA 2:245, 426; MA 3:182, 4:167; SA 3:209).

⁹³ Rice as *vīhi* (Skt *vrīhi*; Tamil *arise*) (*Oryza sativa*), or broadcast rice, had its origins in India around 3000 BCE and was certainly known to later Vedic people. It was a rainy season crop ripening in autumn but whose yield was limited. This form of rice when cooked is called *odana* (ts), ie boiled rice. The change came when the people learned and used the art of paddy transplantation or wet paddy production, which was grown as a winter crop. This better quality rice was known as “shali” (P *sāli*; Skt *śāli*) (RS Sharma, *Material Culture and Social Formations in Ancient India*, 1983:96, 161f). See Piya Tan, *The Buddha and His Disciples*, 2004 §4b.

⁹⁴ This “speck-free rice-meal pericope” recurs at **Ambaṭṭha S** (D 30,2.10.1/1:105), SD 21.3; **Anaṅgaṇa S** (M 5,30.3/1:31), SD 37.7; **Vatthūpama S** (M 7,12.1/1:39×2), SD 28.12; **Mahā Sakul’udāyi S** (M 77,31.3/2:8), SD 49.5. For a longer list of such foods, which become obstacles to the brahmins, see **Ambaṭṭha S** (D 3.2.10a/1:105), SD 21.3.

⁹⁵ This statement supports Buddhaghosa’s assertion that the passage here refers to a non-returner [§4 n on the path of the non-returner]. Since the non-returner has destroyed sense-desire, delicious food does not hinder him in progressing on to arhathood.

⁹⁶ Comy says that this teaching is one given “in connection with the occasion” (*yathā’nusandhi*): see Intro (3.2). This is an abridged “divine abodes” formula; for a fuller one with similes, see **Tevijja S** (D 13.76-79/1:251), SD 1.8. On the 5 hindrances and the divine abodes, see **Udumbarika Sīha,nāda s** (D 25.17a/3:49 f), SD 1.4. On the divine abodes with the elements, see **Vuṭṭha Vass’āvāsa S** (A 9.11.4/4:375 f), SD 28.21. On how the divine abodes limit karma, see **Brahma,vihāra S** (A 10.206/5:299), SD 2.10. For full list of refs, see **Māra Tajjanija S** (M 50.14/-2:355), SD 36.4.

⁹⁷ The mind “grown great” (*maha-g,gatā*) or exalted perception refers to the mind in dhyana, ie in the form sphere (*rūpāvacara*). See **Catuttha Jhāna Pañha S** (S 40.4), SD 24.14 (4).

⁹⁸ The recurrence of these last two phrases—“without hate, without ill will”—attests to the fact that lovingkindness is the basis for all the other three abodes, ie, they are actually a refinement of lovingkindness applied on deeper and broader levels.

so, too, the second; so, too, the third; so, too, the fourth;
 thus above, below, across, everywhere, and to everyone as well as to himself,
 he dwells suffusing all the world with equanimity
 that is vast, grown great [exalted], immeasurable, without hate, without ill-will.⁹⁹

Destroying the 3 influxes

17 He understands thus:¹⁰⁰

‘There is this.

There is the lowly.

There is the sublime.

There is the escape beyond coming into this consciousness.’¹⁰¹

18 When he knows thus and sees thus,¹⁰²

the mind is freed from the influx of sense-desire;

the mind is freed from the influx of existence, too;

the mind is freed from the influx of ignorance, too.

When it is freed, there arises the knowledge: “It (the mind) is freed!”

Destroyed is birth. The holy life has been lived. What needs to be done has been done. There is (for me) no more of arising in any state of being.’ [39]

This monk, bhikshus, is called ‘one washed with the inner washing’.”¹⁰³

⁹⁹ For another reflection, on this whole passage, see **Sāḷha S** (A 3.66), SD 43.6 (2.4.2.5).

¹⁰⁰ Here, the arhat’s knowledge is def as *the full understanding of the 4 noble truths*: “There is this” (*atthi idam*) refers to the noble truth that is suffering; “there is the lowly” (*atthi hīnam*) to the noble truth that is the arising of suffering; “there is the sublime” (*atthi paṇītam*) to the noble truth that is the ending of suffering; and “There is the escape beyond the occurrence of this perception” (*atthi imassa saññāgatassa uttariṃ nissaraṇam*) to the noble truth that is path leading to the end of suffering. Comy, however, says that this shows the non-returner’s cultivation of insight aimed at arhathood, followed by the next section on his attainment of arhathood. (MA 1:176 f). I think the verb *pajānāti* (“he understands (thus)”) is clear that he already has the knowledge. It is interesting here that the prec and this passage suggest that the practice of the divine abodes leads to awakening.

¹⁰¹ *Atthi idam, atthi hīnam, atthi paṇītam, atthi imassa sañña, gatassa uttariṃ nissaraṇan ti pajānati*. This whole passage (from “He understands thus...” to “escape beyond coming into this consciousness”) recurs in **Vatthūpama S** (M 7,17/1:38), SD 28.12. The allusion here is clearly to the abandoning of rebirth. Hence, here *saññā* means “consciousness”: on this, see SD 17.4 (7.1.3).

¹⁰² Here, the arhat’s liberation is traditionally formulated as the destruction (*khīṇa*) of these 3 mental influxes (*āsava*). This is perhaps the oldest set of **3 influxes**—of sense-desire (*kām’āsava*), of existence (*bhav’āsava*), and of ignorance (*avijjāsava*)—which are essentially the same as the **3 graspings** (*ti, gaha*) of craving (*taṇhā*), conceit (*māna*) and views (*diṭṭhi*), on account of which arise, resp, the notions “this is mine,” “this I am,” and “this is my self”: see **Vatthūpama S** (M 7.18/1:38), SD 28.12. The term *āsava* (lit “inflow”) comes from *ā-savati* “flows towards or inwards” (ie either “into” or “out” towards the observer). It has been variously translated as taints (“deadly taints,” RD), corruptions, intoxicants, biases, depravity, misery, evil (influence), or simply left untr. The Abhidhamma lists **4 āsavas**, which is also found in the Nikāyas: the influx of (1) sense-desire (*kām’āsava*), (2) (desire for eternal) existence (*bhav’āsava*), (3) views (*diṭṭh’āsava*), (4) ignorance (*avijjāsava*) (D 16.1.12/2:82, 16.2.4/2:91, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937). These 4 are also known as “floods” (*ogha*) and “yokes” (*yoga*). The set of 3 influxes is older, and found more frequently in the suttas (D 3:216, 33.1.10(20); M 1:55, 3:41; A 3.59, 67, 6.63). See BDict: āsava.

¹⁰³ *Sināto antarena sinānenā*. The word *sīnata* (cf *nhātaka*, Sn 521) is pp of *sināti* (Ved *snāti*, “to bathe ritually for purification”): cf M 1:280; S 1:169. Comy says that Buddha utters this sentence to draw the attention of Sundarika Bhāra, dvāja, sitting in the assembly, and who believes in lustration [purification by ritual bathing]. The Buddha foresees that Bhāra, dvāja would be inspired to become a monk, then an arhat (MA 1:177). This Buddha’s remark is an allusion to the brahminical practice which marks the end of the stage of being a “student” (*brahma, cārī*), who upon performing the lustrations (as a *snātaka*) then becomes a “householder” (*grhastha*)—ie a kind of confirmation ceremony. In current terms, this can be rendered freely as “baptized with the inner baptism.” For another reflection, on this whole passage, see **Sāḷha S** (A 3.66), SD 43.6 (2.4.2.6).

SUNDARIKA BHĀRA,DVĀJA

The inner washing

19 Now at that time, the brahmin Sundarika Bhāra,dvāja¹⁰⁴ was seated not far from the Blessed One. Then the brahmin Sundarika Bhāra,dvāja said this to the Blessed One:

“Why don’t the good Gotama go to the river Bāhukā to wash himself?”

“What, brahmin, is there in the river Bāhukā? What will the river Bāhukā do?”¹⁰⁵

“Master Gotama, the river Bāhukā is commonly held to bring liberation. Master Gotama, the river Bāhukā is commonly held to bring merit to the masses. Many wash away their evil deeds in the river Bāhukā.”

20 Then the Blessed One uttered these verses to the brahmin Sundarika Bhāra,dvāja:

- | | |
|---|---|
| <p>(1) <i>Bāhukam̐ adhikakkāñ ca
gayam̐ sundarikam̐ mapī</i>¹⁰⁸
<i>sarassatim̐ payāgañ ca
atho bāhu,matim̐ nadim̐;
niccam pi bālo pakkhando</i>¹¹⁴
<i>kañha,kammo na sujjhati</i></p> | <p>The Bāhukā¹⁰⁶ and the Adhikakkā,¹⁰⁷
Gayā¹⁰⁹ and the Sundarikā,¹¹⁰ too,
the Sarasvatī¹¹¹ and the Prayāg,¹¹²
and the river Bāhu,matī¹¹³—
a fool may jump into them with pleasure,
still, his dark deed is not cleansed.</p> |
| <p>(2) <i>Kim̐ sundarikā karissati
kim̐ payāgā</i>¹¹⁵ <i>kim̐ bāhukā nadī
Verim̐ kata,kibbisam̐ naram̐
na hi nam̐ sodhaye pāpa,kamminam̐</i></p> | <p>What will the Sundarikā do for you?
Or the river Prayāg, or the Bāhukā?
Who has done wrong, hostile to people,
an evil-doer—how can he purify himself?</p> |
| <p>(3) <i>Suddhassa ve sadā phaggu
Suddhass’uposatho sadā</i></p> | <p>For the pure, it is always a holy day!¹¹⁶
For the pure, it is always a precept day!¹¹⁷</p> |

¹⁰⁴ See Intro (2).

¹⁰⁵ *Kim̐ brāhmaṇa bāhukāya nadiyā? Kim̐ bāhukā nadī karissati ti?*

¹⁰⁶ Comy says that Bāhukā, Sundarikā, Sarassatī (Skt *Sarasvatī*) and Bāhu,matī are rivers, Adhikakkā (Skt **Adhikalka*), Gayā and Payāga (Skt *Prāyaga*) are fords (*tittha*) (MA 1:178 f). The **Bāhukā** may be the Bāhudā of the Mahābhārata and Harivaṃsa, and identical with the river Dhabala, now called Dhumela or Burha Rāpti, a tributary of the Rāpti in Oudh. (Law 1932: 36). At J 5:387, 388, *bahuka* is simply an adj meaning “much,” and not a river’s name.

¹⁰⁷ Comy says that **Adhikakkā** is a ford. The Skt name is conjectured, based on CPD: svv *adhikakka, kakka*.

¹⁰⁸ So Be; Ce Ee Se *sundarikām̐ api*; vl *sundarikam̐ mahim̐*.

¹⁰⁹ **Gayā** today comprises the modern town of Shahebganj on the north and the ancient town of Gayā on the south. Bodhgayā (Buddha,gayā) is 5 mi (1.3 km) to the south of Gayā. (Law 1932: 26). Cf Mvst 2.51 f.

¹¹⁰ From the texts and comys. we only know that this river is in Kosala (eg (S 1:167).

¹¹¹ There are a number of Indian rivers today by this name. The **Sarassatī** here is evidently the Vedic Sarasvatī, identified with the Ghaggar-Hakra river, which is accepted by Christian Lassen (*Indische Alterthumskunde*) and Max Müller (Sacred Books of the East 32: 60) and Marc Aurel Stein: http://en.wikipedia.org/wiki/Sarasvati_River. See Law 1932: 39. Cf Mvst 2.51 f.

¹¹² **Prayāg** (*Payāga*, Skt *Prayāga*) is a ford across the Ganges (MA 1:178). Prayāg is an alternative name for modern Allahabad, one of the four sites of the Kumbha Mela, the best know and most massive of Indian pilgrimage-festivals. It is however uncertain whether this the site of the Prayāga of Vatthūpama Sutta.

¹¹³ **Bāhu.matī** may be the Bāgmatī, a sacred river of Buddhists in Nepal. Also called Bachmatī, it is said to have been created by the Buddha Kakusandha (Law 1932: 36). On the past Buddhas, see **Mahā’padāna S** (D 14), SD 49.8 (2).

¹¹⁴ So Be; Ce Ee Se *pakkhanno*.

¹¹⁵ So Be; Ce Ee Se *payāgo*.

¹¹⁶ *Phaggu* (Skt *Phalgu*) is a blessed or auspicious constellation, and also the spring season; also refers to *Phāl-guna*, the full moon of Feb-Mar, the *Nakṣatra Phalgunī* (Phalgunī Constellation), an auspicious day for lustration, Qu at DA 1:139. Comy says that brahmins believe that whoever bathes (in a sacred river or ford) on the full-moon day of the month of Phagguna is cleansed of the evil done during the year (MA 1:179).

<i>suddhassa sucikamassa sadā sampajjate vataṃ</i>	For the pure, whose deeds are pure, ¹¹⁸ his vow is always fulfilled.
(4) <i>Idh'eva sināhi brāhmaṇa Sabba,bhūtesu karohi khemataṃ Sace musā na bhaṇasi sace pāṇaṃ na hiṃsasi</i>	Wash right here, ¹¹⁹ brahmin! Towards all being give safety. ¹²⁰ If you speak no falsehood, if you harm no life,
(5) <i>Sace adinnaṃ nādiyasi saddahāno amaccharī kiṃ kāhasi gayāṃ gantvā udapāno pi te gayā ti.</i>	If you do not take the not-given, Faithful, free from selfishness— What need is there to go to Gayā? ¹²¹ Any well is Gayā to you!

21 When this was spoken, the Brahmin Sundarika Bhāra,dvāja said this to the Blessed One:

“Excellent, Master Gotama! Excellent! Master Gotama! Just as if one were to place upright what had been overturned, or were to reveal what was hidden, or were to show the way to one who was lost, or were to hold up a lamp in the dark so that those with eyes could see forms, in the same way, in numerous ways, has the Dharma been made clear by master Gotama.

I go to master Gotama for refuge, to the Dharma, and to the community of monks

May I receive the going forth in the presence of the Blessed One; may I receive the ordination!”

22 The brahmin Sundarika Bhāra,dvāja received the going forth in the presence of master Gotama; he received the ordination. **[40]**

22.2 THE FULL ARHATHOOD PERICOPE¹²²

¹²³And soon, not long after being ordained, the venerable Bhāra,dvāja.
dwelling alone, aloof, diligent, exertive, and resolute,¹²⁴

in no long time at all, right here and now, having realized it for himself through direct knowledge,
attained and dwelled in that supreme goal of the holy life,

for the sake of which sons of family¹²⁵ rightly go forth from the household life into homelessness.

¹¹⁷ Lit, “For the pure, it is always the sabbath [precept day].”

¹¹⁸ *Suci,kamma*, cf Dh 24.

¹¹⁹ Comy: In the Buddha’s teaching (MA 1:179).

¹²⁰ Comy: By way of lack of fear, welfare and lovingkindness (*abhaya hita,bhāva metta*, MA 1:179).

¹²¹ It is interesting here that the Buddha mentions “Gayā” rather than “Bāhukā” mentioned above. Clearly here the Buddha is addressing his own followers. Cf the advice on going on pilgrimage to the holy places: see **Mahā.pari-nibbāna S** (D 16.5.8/2:140 f) & SD 9 (7g).

¹²² For details, see **Poṭṭhapāda S** (D 9,56.3+56.4) nn, SD 7.14.

¹²³ §22.2 is stock: see **Poṭṭhapāda S** (D 9,56.2/1:203) n, SD 7.14.

¹²⁴ *Eko vūpakaṭṭho appamatto ātāpī pahit’atto viharanto*, this is stock: V 2:258; M 1:177; A 2:258, 3:218; U 24. The first word, “**alone**” (*eka*) refers to bodily aloneness and physical solitude; “**aloof**” (*vūpakaṭṭha*) is mental solitude; both body and mind are aloof from the objects of sense-pleasures; often this word alone refers to a practitioner’s effort to rid the mind of sense-desire (M 36/1:246f = 85/2:93); “**diligent**” (*appamatta*), keeping to his meditative mindfulness“; “**exertive**” (*ātāpī*) is putting forth both physical and effort; “**resolute**” (*pahit’atta*), “mentally resolute” by absence of longing regarding the body or life itself (DA 2:363; MA 1:180). Also as *ekā vūpakaṭṭhā appamattā ātāpino pahit’attā vihareyya* (V 2:258; A 3:218 (Ke Se ekeka...), 4:280). Sometimes the initial *eka* is omitted in the pericope.

¹²⁵ *Kula,puttā* are of 2 kinds: those who are born so (*jāti kula,putta*), and those who are so by conduct (*ācāra kula,putta*). Either the second (which is all inclusive) is meant (DA 2:363), or both is meant (MA 1:180).

22.3 THE ARHAT’S REVIEW KNOWLEDGE. He directly knew:¹²⁶

“Birth is destroyed,
the holy life has been lived,
done what is to be done,
there is no more of this state of being.”

And the venerable Bhāra,dvāja became one of the arhats.

— evaṃ —

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¹²⁶ He knows all this by “review knowledge” (*paccavekkhaṇa, ñāṇa*). “**Birth is destroyed**” (*khīṇā jāti*) ie, he knows if he had not fully cultivated the path, that one, four, or five of the aggregates would arise (ie he would be re-born, respectively, as a non-conscious being, or a formless being, or a form being, or a sense-world being); “**the holy life has been lived**” (*vusitaṃ brahma, cariyam*): the 7 learners (*sekha*) and the good worldling are said to “be living the holy life,” but he has *lived* it because he has destroyed his influxes; “**done what had to be done**” (*katam karaṇīyam*): he has understood the noble truths in all their 16 aspects, ie, their full understanding, abandonment, realization, and cultivation by the four paths; “**there is no more for this state of being**” (*nāparam itthattāya*): he does not have to complete his understanding of the truths any more, and beyond the present aggregates, there are none, for they are like fire without fuel (DA 1:225 in detail; MA 1:180 f in brief). For a full tr of Comy and Sub-comy here, see Bodhi (tr), *The Discourse on the Fruits of Recluseship*, 1989:165-168.